

MASAA-IL TO BE RESEARCHED

21 November 2006

29 Shawwaal 1427

- 1) A visiting Aalim came to a town. The trustees of the masjid in that town arranged a juma program for the Alim and asked him to lead the Juma salah. This was done without the consent of the Imam. When the Imam heard of this he objected on the grounds that he is the official Imam and no one may take the musalla unless permission is taken from him. Is this a valid objection by the Imam, considering that he is being paid by the trustees of the Masjid? This is precisely the reason why the Trustees felt that they could appoint an Imam of their choice without consulting the official Imam.
- 2) Can the Imam put someone forward, without the trustees consent, whom they do not approve of, or whom they have not employed?
- 3) One person gave a cash loan another. Both of them kept records of repayment. One day a dispute arose between the two parties. The borrower (*Mustaqridh*) claims he had paid back a certain amount, but the lender (*Muqridh*) contests that and claims differently. In this dispute whose word may be accepted, the lender or the borrower? Note that we are not operating under any Shar'ee court.
- 4) Some Ulema (among Ahnaaf) claim that there is "overwhelming evidence" allowing females to

attend Eid salah at the Eidgah. They argue that the ruling for Eid is different to the five faradh salah because of the hadith which states that even the women in haidh and the girls behind pardah should be taken out to the Musallah. What is the Hanafi view? Please try and ascertain the Shaafi view as well.